

ALONZO S. WEED,
Publishing Agent,
22 BROWNFIELD ST. BOSTON.

There were other noteworthy members, but your space is getting terribly contracted these months. So I spare you. How I could dilate on Dr. Russell's earnest appeals! Like as a father did he cheer and stir his children. Brother Harizell and Church spoke to edification, the latter getting up a great shout in the camp. I could tell of the courage of Brother McLochlin, a story that ought to be spread out in full before the eyes of all of the Church to teach wisdom.

The method of instruction is almost exclusively that of our public primary schools, in which the alphabet of the written language is placed in the hands of the beginner, instead of teaching him to translate from one language to another. The Chinese display wonderful aptitude in acquiring correct pronunciation ; and it is generally understood that an educated Chinaman, owing to certain similarities of English and Chinese sounds, will pronounce English after an equal amount of instruction.

Judging from the present bitter complaints against the Chinaman, it would

Anna Shipton to carry it, to what we have generally agreed to consider fanatical extreme. She said, "If I want a pin, and do not know where to

We are taught that "if ye abide in Me," these three things will result: First, your spiritual desires shall be come a reflection, or rather an expression

The *Morning Star* says of the ingathering into the Churches: "It will depend quite as much upon churches as the converts whether they are really strengthened or not by this new harvest of souls. If they receive them in to a warm, flowing current of Christian sympathy and work, the converts will be quite likely to yield to its influence; and thus add to the Church quite as much spiritual strength as they derive from it."

The Lutherans in this country publish fifty Lutheran papers in five languages: twenty-two in German, fifteen in English, eight in Norwegian, five in Swedish, and one in Danish.

N. Tibbels & Sons, of New York, publish in paper and in muslin covers, a compilation of excellent selections from the discourses of D. L. Moody. The work is entitled *BIBLE THOUGHTS AND DISCOURSES* by D. L. MOODY. The compilation, which is made up with good taste, is from the pen of Abbie C. Clemens Morrison. Rev. Emory J. Haynes introduces the volume with an excellent little hand-book for distribution. It is full of "points" and happy illustrations of vital truths.

Glenn Brathwaite uses a useful text-book, in the department of Rhetoric, entitled *OUTLINES OF THE ART OF EXPRESSION*, by J. H. Gilmore. A. M., of the University of Rochester. It is comprehensive, clear, well illustrated, and meets an important want in our training in English literature.

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MAINE CONFERENCE.

(Continued from our last paper.)

FRIDAY - THIRD DAY.

After the usual devotional service, the Conference was opened by A. Hatch.

D. B. Randall presented the Centennial report, which was adopted and ordered to be published in Zion's Herald.

The class for admission in full were called, and were asked the requisite disciplinary questions, after which they were eloquently addressed by Bishop Haven. J. W. Johnston, B. F. Pease, David Pratt, Jr., D. M. DeHughes, C. D. Lindsay and A. Cook were admitted, and elected to deacon's orders.

C. W. Bradlee and Sylvester Hooper were elected to deacon's orders.

The election of delegates to General Conference was made the order of the day for to-morrow at 10 A. M.

Dr. Vincent, A. S. Weed, and Rev. J. D. Knox, of the Kansas Conference, were introduced.

A partial report from the educational committee was presented by W. W. Baldwin, and the Conference was then addressed by Rev. D. H. Elia who represents the New England Education Society.

D. B. Randall moved the appointment of S. Allen, K. Atkinson, F. Grovernor and G. F. Cobb, on the time of holding the annual sessions of our Conference. They were appointed.

The Minutes read, notices were given, and Conference adjourned.

At 2.30 P. M., C. C. Manger preached the Centennial sermon which was an able production.

The evening was devoted to the Freedman's Aid Society. Dr. McCabe was present and gave one of his thrilling addresses.

SATURDAY - FOURTH DAY.

Conference opened with prayer by Dr. C. F. Allen. S. F. Wetherbee, of the board of stewards, reported the basis of claims for Conference claimants. Conference referred the whole matter to the stewards.

Conference ordered the Bible collection to be paid to the agent of the American Bible Society.

Took up the Fourth Question. H. C. Sheldon and A. F. Chase were admitted in full, and elected to elder's orders.

Took up the Nineteenth Question. W. J. Murphy, George B. Hanafor, S. Hooper, J. T. Blades, C. W. Bradlee, and R. G. Green were elected to local deacon's orders. Dr. Vincent addressed the Conference in the interest of the Sunday-school and tract causes.

Dr. S. Allen presented a report on Presiding Eldership, and D. B. Randall presented a minority report on the same. The reports were laid on the table, and the order of the day was taken up, namely, the election of delegates to General Conference. Conference ordered the election to be by ballot.

K. Atkinson, J. W. Johnston, J. R. Day and C. Mungler were appointed tellers. Ballot was taken, and the tellers withdrew. Rev. Mr. Dickerman, delegate from the General Conference of the Congregational Church in Maine, was introduced and addressed the Conference. Rev. Mr. Downs of the New Hampshire Conference, and Revs. S. H. Beale, Hanscom and Springer, of the East Maine Conference, were introduced.

Dr. McCabe addressed the Conference.

The relation of W. H. Foster and H. Crockett was changed to supernumerary without appointment. S. M. Emerson was changed from supernumerary to effective.

R. B. Dunn was elected trustee of Wesleyan University. Conference adjourned until 2 o'clock, P. M.

In the afternoon, Rev. N. C. Clifford conducted the opening services, E. Robinson in the chair.

Dr. S. Allen reported the memoirs of Dr. George Webster, C. C. Richmond, Marcus Wight, B. Burnham, J. E. Walker and H. B. Abbott. A memorial service followed, occupying the greater part of the afternoon.

Rev. A. Sanderson led the Conference in prayer, and O. Fuller, D. B. Randall, J. B. Lapham, R. H. Kimball, J. Collins, C. W. Morse and Dr. C. F. Allen addressed the Conference in regard to the character of these noble men of God. These very affecting exercises were closed with prayer by Father Lufkin.

The Conference tellers reported the ballot for delegates. P. Jacques, having a majority of the whole number of votes, was declared elected. S. F. Wetherbee and H. P. Torrey, having the next highest number of votes, were elected by hand vote. A. S. Ladd and I. Luce were elected alternates in the same manner.

In the evening Conference was opened by A. W. Pottle. Dr. S. Allen presented a report on education.

D. Vincent presented the Sunday-school interests.

A. S. Ladd, J. Budden and L. H. Bean were appointed committee of the Ladies' and Pastors' Christian Union. Adjourned to meet at 8 o'clock A. M., Monday.

SUNDAY - FIFTH DAY.

The love-feast was a season of special interest.

At 10.30 A. M., Bishop Haven took the stand in City Hall, secured for the occasion, and preached a very able and impressive sermon from Heb. xii, 22-24, after which C. F. Blades, C. W. Bradlee, W. Murphy, D. M. DeHughes, R. L. Green, S. Hooper, D. Pratt, Jr., George Hanafor and G. D. Lindsay were ordained deacons by the Bishop.

In the afternoon, Dr. Vincent preached from Eph. ii, 8. It was an excellent sermon.

J. W. Johnston, R. Vivian, Perry

Chandler, H. C. Sheldon and J. W. Smith were ordained elders by Bishop Haven.

The evening was devoted to the missionary anniversary. The speakers were Bishop Haven, Dr. C. F. Allen, and Dr. McCabe.

MONDAY - SIXTH DAY.

Conference was opened at 8 o'clock A. M., by W. B. Bartlett, Bishop Haven in the chair.

The report on tobacco was presented.

The Tract report, Family Worship, and Freedman's Aid were presented, and the stewards reported.

C. H. Zimmerman was granted a supernumerary relation.

The report on Temperance was presented.

W. F. Marshall was received on probation.

Gardiner was selected as the seat of next Conference.

C. J. Clark, of the New England Conference, was introduced.

Sundry complimentary resolutions were offered at this juncture.

Examining committees and visitors were appointed.

N. C. Clifford received a supernumerary relation.

The Bishop then addressed the Conference and read the appointments, which may be found elsewhere. K. A.

VERMONT CONFERENCE.

(Continued from our last paper.)

THURSDAY - SECOND DAY.

After a precious meeting for prayer and praise under the leadership of J. L. Smith, one of the older members of the Conference, the Bishop, at 9 o'clock, called the Conference to order, and the Disciplinary questions from the Third to the Ninth were taken up, and nearly all of the cases coming under them were disposed of as follows: G. L. Wells, A. J. Hough, L. E. Rockwell, J. I. Cummings, W. N. Roberts, O. S. Basford, C. Parkhurst, J. H. Hale and O. W. Barrows were continued on trial.

J. O. Sherburn, O. A. Farley, S. S. Brigham, E. S. Locke, J. H. Winslow, T. Trevilian, W. A. Bryant, P. Mason Frost, A. M. Folger, Robert Sanderson, G. F. Buckley, G. H. Hastings, E. W. Culver, S. C. Vail and O. D. Clapp were admitted into full connection, and such as had not already received deacon's orders were duly elected to the same.

Julius Leavitt, J. E. Knapp, C. H. Leventon, M. D. L. Johnson, J. C. Langford, R. J. N. Johnson and Z. Kingsbury were passed to the deacon's of the second year.

Walter Underwood and A. H. Webb were elected to elder's orders.

H. Cushing, D. H. Megahy, A. H. Honsinger, R. Paintin, S. L. Eastman, A. F. Jenkins, and A. T. Bullard were continued on the supernumerary list.

A. Hitchcock, H. Eastman, J. L. Smith, A. S. Cooper, A. J. Copeland, D. Field, G. B. Houston, I. Beard, P. Frost, H. Hitchcock, N. W. Scott, J. W. Spencer, P. P. Ray, W. J. Kidder, R. J. N. Johnson, D. Wells, E. S. Morse, A. G. Button, E. D. Hopkins and C. Fales were returned supernumeraries.

The Bishop's address to the young men was up to the usual standard of such addresses, and was well received, except, perhaps, that the Bi-hop made rather too great use of his opportunity to apply a few somewhat severe remarks to such as were desiring any change in our ecclesiastical polity.

The Rev. Mr. Fairbanks, fraternal delegate from the Congregational Church, was introduced, and made a neat and happy speech in which he expressed a becoming pride in his own denomination. In reply to this, Bishop Ames told the story of a deacon who had lost a child, and at the funeral, feeling that he ought to say something in appreciation of his neighbors' kindness in his affliction, remarked that he was very thankful to them for their sympathy, but was sorry that the child was no bigger.

Chaplain McCabe, at the request of the Bishop, sang the "Trundle-bed" and "The Blind Girl's Song," after which the Conference adjourned.

At half-past ten in the afternoon, Mrs. Wittenmeyer spoke to a full and delighted audience on the subject of the Ladies' and Pastors' Christian Union.

In the evening at 7.30 Chaplain McCabe gave one of his best addresses to a very large audience on the subject of Church Extension.

FRIDAY - THIRD DAY.

At 8.12 o'clock the Conference convened for the morning prayer-meeting under the leadership of W. H. Hyde, which was a season of grace and blessing.

At 9 the business session was opened, Bishop Ames in the chair. The Fourth Question was again taken up, and J. K. Fuller and Leonard Dodd were admitted into full connection and elected to deacon's orders.

A. Ball was re-admitted, and A. B. Kelley was received as an elder from the Methodist Church.

Took up the Second Question, and L. B. Beaman, H. K. Hastings, L. P. Frost and C. H. Sweatt were admitted on trial.

The place of holding the next Conference was considered, and—there being no invitation presented—the whole matter was left in the hands of the Presiding Elders.

At ten o'clock, the hour previously appointed, the results of the election of delegates to the General Conference were as follows: Rev. W. R. Puffer, Presiding Elder of the St. Johnsbury District, R. Morgan, Secretary of the Conference, and J. D. Beaman, Presiding Elder of the Springfield District, were elected, with H. Webster and A. L. Cooper as reserves.

The Lay Electoral Conference elected

A. M. Dickey, esq., of St. Johnsbury, and M. J. Jones of Windsor, with Judge Hall of Groton, and C. L. McAllister, esq., of Enosburgh, as reserves.

Under the call of the Sixth Question, Rev. N. F. Perry was elected to elder's orders.

Sundry reports were presented and were accepted by the Conference.

A memorial service was ordered for to-morrow morning at eight o'clock.

Rev. Mr. Alger, of the Baptist State Convention, was introduced and addressed the Conference. Also Professors White and Dorchester of the Montpelier Seminary, and Rev. J. Hayes, of the New Hampshire Conference, were introduced.

At 2 o'clock the anniversary of the Ladies Foreign Missionary Society was held. Addresses were made by Mrs. Worthen, Mrs. Guernsey, Mrs. A. M. Dickey and Mrs. Taplin.

At the close of this meeting a joint convention of ministers and laymen was held to consider the interests of the seminary at Montpelier.

At 7.12 o'clock the annual missionary sermon was preached by Rev. J. M. C. Fulton to a large and appreciative audience. It was an able production.

SATURDAY - FOURTH DAY.

According to appointment a layman's prayer-meeting was held at 7 o'clock in charge of N. E. Hart, of South Londonderry.

At 8 o'clock the memorial services, at which W. J. Kidder presided, were held.

Prayer was offered by A. Hitchcock, and portions of Scripture were read by the president.

The committee on Missions presented a partial report, which was adopted with instructions to the committee to prepare notices of the deceased members of Conference, and forward them to the Book Room, New York, for publication in the General Minutes, and to prepare notices of all the preachers and preachers' wives who have fallen during the year for publication in the Conference Minutes. Pending the adoption of the report, remarks were made by W. J. Kidder, A. T. Bullard, P. Underwood, a layman, H. Webster, J. S. Little, W. B. Howard, J. W. Bemis, A. Hitchcock and O. A. Farley.

Rev. J. Currier, of the New Hampshire Conference, was introduced.

Reports were made by several committees, and pending the report on Education, Prof. C. S. Harrington addressed the Conference in the interest of Wesleyan University. The Bishop followed, speaking earnest words for our educational institutions.

Other routine business was transacted, and the Conference adjourned, to meet at 7 o'clock Monday morning to receive the appointments, which were given in the last issue.

RHODE ISLAND.

Eleven persons belonging to the Chestnut Street Church, Providence, died during the past year, a mortality very unusual and very afflictive. Among them were some of its most precious members. The last to fall was Miss Sarah Dean, a teacher in the High School, whose death is a loss to the city, as well as to her family and to the Church. She was a sister of the late Rev. James Dean, whose lamented decease occurred at Manchester, N. H., a few months ago.

The late session of the Providence Conference was one of the most delightful ever enjoyed. The large hospitality of the Providence people is proverbial, and on this occasion was displayed to great advantage. A very brotherly feeling was manifested, and also a hopeful spirit. Both the ministerial and lay members seemed of "good courage."

Rev. G. W. Woodruff, D. D., of Fall River, gave a lecture in one of the Presbyterian churches of Providence on the evening of April 10, which greatly delighted his audience. It is hoped that another opportunity of hearing him will be afforded the citizens of Providence.

The Methodist Church at Donelsonville has voted to make a trial of the free seat system the present year.

A good and faithful man went to his reward when Rev. Philip Crandon died. The Churches where he has labored and his brethren in the ministry mourn him as a brother beloved.

The health of Mrs. Rev. G. W. Miller has so much improved that she hopes soon to accompany her husband to his new charge at Rockville, Conn.

Rev. James Porter, D. D., supplied the pulpit of the Mathewson Street and Trinity Churches on Conference Sunday.

Providence once in a while gets a sight of one of our Bishops. Lately it has been gladdened by the presence of Bishop Ames, who spent several days in the city as the guest of John Kendrick, esq., and presided in the Mathewson Street and Asbury Churches. L.

LETTER FROM CHICAGO.

The good people of Chicago do not propose to let returned missionaries come and wander about her streets uncared for. Whenever they report at our Book Room, they will be informed of places where they can go and be hospitably entertained until they depart hence, and Mrs. Tiffany, Parkhurst and Atkinson will see that this is carefully arranged. "Be not forgetful to entertain" returned missionaries, for several have sat down in third-rate hotels and wept over lack of attention. They make every effort to entertain Christian travelers, when passing through missionary lands.

The suspension of Rev. J. F. Yates, of Ottawa, from the ministry, is a sore

affliction on the Rock River Conference. His family difficulties amounted to what his elder was compelled to believe a public scandal, and he was suspended till the October Conference. It is hoped that at that time matters will be amicably adjusted.

Rev. H. W. Thomas, of Aurora, Ill., after nearly two months of sickness, is out again, but has not yet been in the pulpit.

Mrs. Jennie H. Caldwell, a lady evangelist, is having wonderful success in Aurora. Hundreds have been brought to Christ, and Galena Street Church, which came near being lost to Methodism, is now reaping an unusually rich harvest. These dark, stormy nights the house has been quite full. Last night the fiddler for the dancing club brought his hunched soul to the foot of the Cross and renounced his ways of sin. Several revivals are reported in the Fox River Valley. Elgin has had a union service for some weeks. Dr. Dandy is much encouraged.

The Lake Bluff Camp-meeting Association were in session this week, and have arranged to have the camp-meeting begin July 5. The Sunday-school Assembly is called to meet on the same grounds, July 18. Splendid preparations have been made on these grounds, which are thirty miles north of Chicago, and near the city of Waukegan. The grounds extend from the railroad to the Lake one mile, with side track running down to the ample water front—picturesque and beautiful, good shade, water, and all first-class appointments.

The Pastors' Theological Union is called again at Evanston about the 14th of June. Last year it was 253 strong, and this year a large attendance is expected.

The Interimable Brown, Hurd Church trial still drags on at Evanston. It will probably end before May 1st, when Dr. Wentworth, the chairman and pastor, goes to Europe.

Commercial.

BOSTON MARKET. WHOLESALE PRICES. May 7, 1876.

Flour—Superfine, \$4.00 @ 4.25; extra, \$4.50 @ 5.00; Michigan, \$6.00 @ 7.25; St. Louis, \$5.50 @ 6.00; Southern Flour, \$5.00 @ 5.25. CORN—Mixed and Yellow, 67 @ 71c bush. OATS—35 @ 36c bush. RYE—30 @ 35c bush. SHORTS—20.00 @ 20.50 per ton. FINE FEED—21.00 @ 21.50 per ton. CRACKED Timothy Hay, \$2.25 @ 2.75 bush; Red Top, \$3.25 @ 3.75 per bag; R. F. Bent, \$3.00 @ 3.50 bush; Clover, 10c @ 11c per lb. APPLES—\$4.00 @ 4.50 per box. BEANS—\$12.00 @ 12.50 for mess and extra mess; and \$13.50 @ 15.00 for family. PORK—\$25.00 @ 26.00; Lard, 14c @ 15c; Hams, 14c @ 15c per lb. BUTTER—25 @ 27c. CHEESE—Factory, 9 @ 10c. EGGS—17 @ 18 cents per doz. HAY—\$16.00 @ 19.00 per ton. POTATOES—25 @ 30c bush. BEANS—Extra Fair, \$1.25 @ 1.50; medium, \$1.15 @ 1.20 bush. POULTRY—20 @ 25 cents per lb. TURKEYS—40c @ 50c per bush. BEETS—40c @ 50c bush. CARROTS—40c @ 50c bush. DRIED APPLES—7 @ 8c bush. ONIONS—Native, \$1.15 @ 2.00 per bush; Bermuda, new, 3.00 per crate. CABBAGE—8 @ 15c per head. PRIMA PRIMA—\$1.00 @ 1.25 per bush. REMARKS—The market for Corn is quite dull and prices have declined. New Butter is arriving freely, and prices tend downward. Cheese is quite dull. Apples are quiet.

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Of course the higher the price paid for a Silver or Gold Watch the finer the works and the heavier and finer the case will be. This stock of Watches was imported with a view of supplying our Leading Jewelers of this country; for that reason they are all the finest Watches that are made. The names of all the best makers in the world are represented in this stock. On account of great depression in business, which has been the cause of these failures, it is deemed advisable to convert this stock into cash within ninety days, at whatever sacrifice is necessary to do so.

The well-known firm of ELIAS & CO., Manufacturers of Jewelry has been appointed to dispose of these Watches, and has been instructed to send them by Express, C. O. D., to any part of the United States, and to allow parties ordering them to examine the Watches before paying one penny, and if they are not satisfactory and just as represented, they are under no obligation to receive them. A written guarantee will be sent with each Watch, stating quality, etc. Five per cent. discount will be made to Jewellers purchasing by the dozen.

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raised up; the ladies of the Woman's Foreign Missionary Society have penetrated the households; and the preachers have entered the highways and hedges, the villages and bazaars, reaching crowds of pilgrims often preceded by a corps of porters engaged in scattering tracts, books and Bibles. Their methods, while adapted to the people of India, remind us of those of early Methodism.

We may group in a paragraph the results of the year. "The Minutes" report probabilities 885, an increase of 87; members 1,283, an increase of 138; local preachers 53, an increase of 16. The church property held by the Mission is valued at \$42,325, an increase of \$9,630. Number of churches 16, an increase of two; number of Sunday-schools 153, an increase of 27; scholars in Sunday-school, 6,751, an increase of 1,818. Of these scholars, 1,172 are over 15 years of age, and 3,412 are under that age; and 958 of them are Church members.

The above are the results in the original mission now erected into a Conference. To obtain a full account of our work in India, that in Bombay, Bengal and Madras must be included. In these latter we have 1,000 members, twenty-five Sunday-schools, with one hundred and fifty-six officers and teachers, and one thousand one hundred and seventy-five scholars. This part of our mission to India is very hopeful, and during the year has been reinforced by adding seven young men to the corps of missionaries, the whole number now being seven.

Editorial Items.

Governor Rice, in the closing hours of the legislative session, sent in a veto of the new liquor bill, to which we alluded last week. The step was a commendable one, for the bill was most iniquitous in some of its provisions. While we must express our satisfaction that he vetoed this bill, we must also express our regret that he saw no occasion to suggest any amendment to the existing law, which has proved as complete a failure as any law could be. We shall, therefore, have a further trial—and it will be a great trial to temperance people—of the impotent law of 1875. To condemn the proposed law of 1875, while he still indirectly commends the law of 1875, which is now interpreted as the new statute savors, to say the least, slightly of inconsistency.

The reception accorded by the public to Dr. Warren's paper on the Abolition of Taxation, published in the new Year Book of Boston University, is to say the least amusing. The most ultra organ of free love, free religion and socialism, published in this State, a paper whose editor went to jail last year rather than pay his poll tax—has the essay with delight in an article headed "Light from Unexpected Quarters," and closing, says, "We are happy to nominate Dr. Warren for President of the coming New England Anti-Tax League!" At the same time a retired Unitarian clergyman of Boston says: "The argument of the paper on 'Taxation' is admirable. I wish it could be republished far and wide all over the land." A distinguished Doctor of Divinity and educator of New York chimes in, "Through sounding somewhat Utopian to the dull ear of modern politicians, it is a grand counter-blast to the low clamors of even some of our colleagues. The ideal state may yet shame the real state into rectitude and decency." Truly traveling is not the only thing that makes strange bed-fellows.

Many of our readers probably visited the exhibition of drawings made in the schools of the State, recently held in this city. There can be no doubt as to the importance of this branch of instruction, and much attention seems to have been given to it in different schools. In some cases a very commendable proficiency has been attained, but it may be questioned, whether much more might not have been accomplished by making the instruction more directly practical, more stimulating to the faculty of observation, and more adapted to the cultivation of individual freedom. There seems to have been too much copying, sometimes from designs and pictures of too high a character for the capacities of the pupils, and sometimes from models leading to no practical results of any value. Nature has been neglected, and original invention and a free and ready hand in sketching things that lie all about us, have not been sufficiently encouraged. Our deep interest in this subject has led us to indulge in a little friendly criticism.

The respective jurisdiction of the United States and of the several States is a subject of great interest, involving important consequences. Recent decisions of the Supreme Court make it plain that Congress has trespassed on the reserved rights of the States in a way which would logically change our government from a Federal Union into a single State. We are no advocates of what is termed the States' Rights Doctrine, which stimulated the late rebellion, for that virtually denied the existence of a national government, but we are not in favor of concentrating all power in the central government. Local government is a necessary check upon the central one, and are, indeed, great schools of freedom, patriotism and practical citizenship, just as our town system, which makes each town a little republic, lies at the basis of our grand republican system. The legislation of Congress which is declared unconstitutional, was well intended, as aiming to protect the colored population. But its object must be gained in some other way.

In our advertising columns will be seen the announcement of Johnson's Health Life, for sale by J. W. Schenckhorn & Co. It is really an ornament to a library, is portable, easily arranged and sold for one quarter of the price of the larger and more elaborate machines. Of the effect of this exercise, wisely and constantly taken, by both sexes, and all ages, there can be no doubt. The testimonials are a legion, and of the most assuring character. To secure muscular strength, a regular circulation, a healthy digestion, and general vigor and sense of life throughout the system, the life cure has proved an unquestioned success. The present patent brings it within limited means, and renders it an attractive piece of household furniture.

It was Lord Bacon, we think, who spoke of "a resurrection of character," after long neglect or obliquity. Not a few persons who had suffered reproach in their own day and perhaps much longer, have in the clearer light of a more impartial generation or age, come forth in their real nobleness, to live again, as it were, but under happier circumstances. These reflections have been suggested by a Life of Gen. Burgoyne, recently published. We Americans have connected his name chiefly with the defeat at Saratoga,

one of the decisive battles of the Revolution. It now appears that he lost the day through the fault of others, and that he was really an able commander, an honorable man, and a sagacious statesman, though not free from the fault of vanity, and sometimes of insolence, towards his opponents. But on the whole the memoir raises our estimation of the man.

The last year has a sad record of "failures"—during the last six months 5,211 in the United States, with liabilities amounting to \$154,000,000. The hopeful feature of these disasters is at the New York Tribune says, that "they indicate not the progress of a disease, but the progress of a cure." The evil began in the days of wild speculation; it is to be hoped that the nation may profit by the bitter experience of past years, and not, with the returning tide of prosperity, rush madly again into extravagant and reckless ways. But these commercial failures are not the worst. Alas! for the failures, the wrecks of character, reputation, happiness. What figures can compute or measure these?

The Report of the City Park Commission will be read with much interest. It deals with a subject of vital importance, and which cannot too soon be considered and settled by the people. The plan of the Report provides for a series of city and suburban parks, as places of popular resort, and especially essential to the health of the large population now, hereafter, to be benefited by them. Such parks are not a mere luxury; they are a necessity, alike to the rich and poor, unless, indeed, the latter stand in special need of such provision for their recreation and health. We suppose that the cost of such an undertaking is contemplated in the Report will be deemed an objection by many to, at least, an immediate outlay of public money; but sanitary necessities outweigh all pecuniary considerations, and should determine the action of the people. The Report, however, shows clearly that the expense can be easily provided for without burdening the tax-payer. The plan might be accepted, and the work be spread over a series of years.

We are much gratified to learn that the Centennial exhibition is not to be open on Sundays. We trust the managers will not allow themselves to be over-persuaded out of this most proper, and, to the majority of our people satisfactorily, arrangement, by any outside foreign influence. Doubts as to the propriety of the exhibition, and the visit to it, are based on Puritanical rigidity, but let us be true to ourselves, our convictions, our Christian and American traditions. This is an American Exposition. Let it be so in this most important respect. The influence of such adherence to principle cannot fail to be most happy, and in proclaiming to the world the sanctity of the Sabbath. And why is this not a part of our work, as well as to show our material progress?

The Annual of the Drew Theological Seminary for 1876 is a very tasteful and modest document. The Institution has a strong faculty, with Dr. John F. Hurst at its head. His chair has just been handsomely endowed by A. V. Stout, Esq. It had a number of professional lectures during the year. Its summary shows 17 in the senior class, 42 in the middle class, 22 in the junior class, 12 in the sophomore class and 7 in the freshman class. We are glad to see that the generous patrons of this important school of theology are springing to its relief in its present hour of embarrassment. Its brighter future is already assured.

Porter and Coates of Philadelphia, publish the Official Guide Book to Philadelphia. It is compiled by Thompson Westcott, and is illustrated by a hundred engravings. It makes a stout 16 mo of 425 pages, with elastic covers and pockets containing maps of the city and exhibition grounds. It gives a condensed history of Philadelphia with a description of all the chief public edifices, and is an exhaustive hand-book of all that a visitor will wish to see in the city of brotherly love. The illustrations are much to be desired. The volume is much to be desired. The volume is much to be desired. The volume is much to be desired.

Lee & Shepard have in press the first volume of a series of books for Boys and Girls to be called the Window Stories. The volume is entitled *Oscar, the Sailor's Son*, and is full of interesting incidents, illustrating youthful duty. The second volume will be called *Maggie's Golden Motto*, and what it did for Ben, Blinker. The Hollywood Stories by the same author have sold well. In spite of the hard times over thirteen thousand copies have been sold, and the children still are eager to read and to have strong suggestions that these books were written by a former editor of this paper.

It is rumored that Great Britain intends to establish a Legation at Cairo, thus recognizing the government of the Khedive as distinct from that of Turkey. What will the Sultan say to this? What the great power of Europe? Evidently the vultures are hovering over the "sick man," waiting for a chance to pounce upon his carcass. Austria speaks soothingly to Turkey, but she is believed to look approvingly to the insurgents. France is looking eagerly on, and England is thought to be aiming a direct blow at the tottering edifice. Meanwhile the students of prophecy are discovering great events as on the eve of fulfillment. The Lord reigns, and in due time He will tell us what it all means.

It is a matter of rejoicing that so much attention is being given in this city and elsewhere to the subject of drainage. It is a vital question, emphatically, and should take the precedence of most others. Meanwhile, let every household examine his own premises. Typhus fever and a host of kindred maladies of a most deadly nature lurk in all foul drains, dirty cellars, neglected vaults, stagnant pools, decaying vegetable, and vice versa, ready to spring upon the young and the feeble, and to undermine the constitutions of the strong.

The Northern Advocate has the following affecting personal reference to the venerable Doctor George Peck:—

A note from Bishop Peck, dated Saratoga, Pa., April 23, reaches us just as we go to press. He writes:

"I reached the home of my dying brother about 4 o'clock. Found him very low, but able to recognize me. His articulation is very indistinct, but he can make us understand that he is a conqueror in the last great struggle. He breathes with great difficulty. Is a great sufferer. But his distress seems slowly diminishing. Pray for us."

And so Victoria is "Empress of India." Parliament has decreed it. Not by any means unanimously, against the wishes and remonstrances of the people of England. Will it require a special act to make her son an Emperor, when he comes to the throne?

At the coming Centennial Newspaper Exhibition at Philadelphia it has been decided to display copies of antique journals and other curiosities of newspaper literature. To this interesting collection all persons having ancient, quaint, or curious specimens are invited to contribute; and should the response be as hearty and general as we hope to find it, this gathering of time-worn publications will prove to be not only a leading trait of the Newspaper Department, but also one of the great attractions of the Exhibition. All having the ability and the will to aid on the project should transmit their consignments without delay to the Philadelphia office of the Newspaper Exhibition, Ledger building, 110 South Sixth Street, Philadelphia. Whilst on view, these exhibits will have attached to them labels designating by whom they are contributed, and all consistent care will be taken to preserve them from damage. After the close of the Exhibition they will be again at the service of their owners, or, in the absence of different instructions, will be transferred to some historical society or museum.

The *Watchman* (of London) speaks of the bill reducing the President's salary as a specimen of "Republican Parsimony." Not that, but Democratic party policy. The salary remains unchanged. The bill was simply an anti-election farce, affording the party in the minority in the House, the semblance of economy. The President vetoed the bill, and it has not been and probably will not be taken up again. Nobody could be for the change, and the people are glad that the President has done the sensible thing. We have no doubt, the very persons who voted for the bill are glad that it was killed.

Bishop Haven says: "There is no more deserving lady in the land than Sojourner Truth. And her book is new, full of bright sayings, interwoven in a vivid narrative. As one of the famous women of these famous times, covering in her own experience the emancipation era, from New York's declaration to Abraham Lincoln's, she deserves especial honor. The nation could rightfully grant her a pension for her services in the war, no less than for her labors since the war for the amelioration of those yet half enslaved. I hope every body will help her in her old age by purchasing her 'Book of Life.'"

E. B. Treat, 805 Broadway, N. Y., has ready for publication under the title of "Glad Tidings," a series of sermons and prayer-meeting talks delivered at the New York Hippodrome, by D. L. Moody. From the stenographic reports, taken verbatim, expressly for the *New York Daily Tribune*, carefully revised and corrected, with a full index to anecdotes and illustrations. It will be a volume of over 500 pages, 12mo, flexible granite cover, price \$1.

D. Lothrop & Co., publishers, are holding animated and fully-attended levees daily, of their old and new customers and friends, at their elegant store, No. 32 Franklin St. Their greatly enlarged business has crowded them out of their limited quarters on Cornhill. They have a fine saleroom in the granite block nearly opposite that of Lee and Shepard, and it is fitted up in the most attractive and tasteful manner. It is now open for inspection and for custom, and all that wish to see a model bookroom are invited to give them a call.

This time it is Boston University that plays on its organ. We have received the first number of the *Boston University Beacon*. It is a very handsome quarto of 16 pages. The first number, for which always great indulgence is allowed, surprises us with its modest good sense, its real ability, and its fine variety. If the paper grows constantly from such a hopeful germ, it will hold an enviable position among the best academic sheets published in this country.

The Maryland State Temperance Alliance publishes for distribution a very spirited and practical discourse of Doctor J. O. Peck of the Mount Vernon Place Methodist Episcopal Church. He has a significant title for it—"Where the Money Goes." At the close of the sermon there will be no difficulty in affirming the preacher's judgment as to the direction an immense amount of it takes, and the terrible consequences its waste entails.

A very pleasant domestic event occurred April 12th, in Cincinnati, in which we of this city have an interest:

"Married at the residence of the bride's father, by Rev. John Miller, D. D., of Drew Theological Seminary, Mr. William Austin Tucker, of the firm of James Tucker & Sons, of Boston, Mass., and Miss Bessie, daughter of Bishop H. S. Foster."

We heartily wish the best of divine blessings upon the happy young couple; but sincerely sympathize with the Bishop in the loss of so much sunshine and sympathy from his lonely home.

The Massachusetts Legislature adjourned last Friday evening—one of the shortest sessions for many years. In this and in its work it has acted upon the advice of the poet:

"Man wants but little here below,
Nor wants that little long."

The Herods are not all dead. The Gray Nun Hospital of Montreal has been repeating "the murder of the innocents." Out of 710 babies received by this institution, 622 died during the year 1875, only 88 surviving the process to which they were subjected. Poor milk was the sword that slew most of them.

It is believed that there will be a general union of the Slavonic provinces with the insurgents, resulting in the dismemberment of the Turkish Empire. If this portion goes, Egypt will doubtless follow suit, and what can the Sultan "do about it?" He is hopelessly in debt, and nobody likes to keep a drowning man at the risk of losing his own life.

One of our leading merchants, formerly of San Francisco, is quite in earnest to have the valuable articles of Dr. Townsend upon the Chinese problem, now passing through our paper, published in a pamphlet form. He proposes to invest ten dollars in them, and this should be done, for circulation in California.

N. Tibbals & Sons, 37 Park Row, New York, have published an edition of "The Christian Life." Vol. 1st, its Course, its Hopes and its Helps. Vol. 2nd, its Hopes and its Fears and its Close, by Thomas Arnold, D. D., head master of Rugby School. The English edition of the work is \$2.50. The price of this edition to subscribers is \$1.50, postpaid.

The annual address of Rev. J. E. C. Sawyer, delivered before the Saratoga County Bible Society, has been published by request. It bears the title of the "Wonderful Word," and is a very thoughtful and eloquent discourse upon a theme specially rich in itself.

Rev. Dr. Henry J. Fox, Professor in Columbia S. C. State College, whose services in some of our pulpits last season were so highly appreciated, will be in this vicinity from July 16 to September 24 inclusive. Any Churches that may desire his ministerial aid can correspond with him, at the institution.

THE RESCUE, by W. W. Newell, D. D., is a square tract, handsomely published by the American Tract Society. It contains a large number of pointed incidents, illustrating the great truths of human salvation.

The heirs of the late George T. Cobb, of New Jersey, have endowed the chair of New Testament Exegesis, in the Drew Theological Seminary, by the gift of \$40,000. Rev. Dr. H. A. P. Fritz is the incumbent of the professorship.

Mrs. Anna Randall-Diehl, editor of "The Quarterly Expositor," will instruct a summer class in reading, at Sea Cliff, L. I., commencing July 18th, and closing August 28th. Terms, thirty lessons for \$25—payable in advance.

The United States Centennial commissioners have reconsidered their action of Friday, and have finally decided to close both grounds and buildings on Sundays.

Excursion Tickets to and from Baltimore, for fifteen dollars, arranged by Brother Sanderson, are now on sale at J. P. Magee's.

A convention of the Protestant foreign missionaries in China is to be held at Shanghai, May 10.

The silver age has come. May the golden age soon arrive.

ERRATUM.—Rev. F. Merrill is not stationed at Sheldon, Vt., but at Williamstown. Rev. J. W. Guernsey is stationed at Milton, instead of Williamstown, and H. A. Bushnell at Sheldon instead of Lyndon.

We have changed the direction of Zion's Herald to all ministers who have gone to new fields of labor. In many instances the office address may be very different from the appointment. In all such cases, it will be necessary to write, and give the correct address.

MAINE CONFERENCE APPOINTMENTS.

PORTLAND DISTRICT.
I. LOCK, Presiding Elder.
Portland—Chestnut St., J. R. Day; Pine St., W. Johnston; Congress St., W. M. Sterling; West End and Woodford's Corner, J. A. Strout; Island Church, H. Chase; Cape Elizabeth, J. E. Budden; Depot, J. Collins; Ferry Village, J. M. Woodbury; Falmouth and Cumberland, B. F. Pease; Casco Bay Islands, J. P. Cole; West Cumberland and North Westbrook, Sup. by C. L. Mann; Raymond, D. Perry; Gray, O. S. Pillsbury; Gorham, E. W. Hutchinson; North St., J. Colby; Sacarappa, D. B. Randall; Scarborough, T. J. True; Saco, A. W. Pottle; Biddeford, G. F. Cobb; South Biddeford and Biddeford Pool, Sup. by C. M. Ward; Oak Ridge, J. Cobb; Cape Porpoise, C. Andrews; Kennebunk, W. H. Foster; Kennebunkport, T. P. Adams; Kennebunk, Depot, E. K. Colby; Maryland Ridge, Supplied by W. P. Merrill; Ogunquit, D. M. De Hughes; Berwick, Supplied by C. Elliot; South Berwick, R. E. Green; Ellsworth and Scotland, S. F. Strout; South Eliot, A. Cook; Kittery, O. H. Stevens; Kittery Navy Yard, B. Freeman; York, J. H. 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THE SUNDAY SCHOOL.

Second Quarter.
Sunday, May 14.
Lesson VII. Acts iv, 5-22.
BY REV. W. E. HUNTINGTON.
CHRISTIAN COURAGE.

The last Beatitude that Jesus uttered in His Sermon on the Mount was for the persecuted. Peter and John were the first to prove that a blessing comes with persecution, when it is met with Christian heroism. While they were addressing the crowd in Solomon's porch, the Jewish captain calls out a body of Levites, who were employed as the police of the temple, and with some zealots, priests and Sadducees, fell suddenly upon the apostles and cast them into prison. The next day they were summoned before the Sanhedrim under Ananias.

Peter filled with the Holy Ghost. "And when they bring you into the synagogues, and unto magistrates and powers, take ye no thought how or what thing ye shall say; for the Holy Ghost shall teach you in the same hour what ye ought to say" (Luke xii, 12). This promise of Christ was now fulfilled to Peter.

Ye rulers of the people and elders of Israel. The apostles, Peter and John, were now obliged to confront the same Jewish power that brought their Lord to judgment. Rulers and elders trembled lest their authority would be weakened by the preaching and the works of the apostles. Jealousy had inflamed their hatred towards Christ, and the same disposition prompted them to meet His followers who were doing wonders in His name.

Examined of the good deed done to the impotent man—tried for no crime, but for a deed of mercy. They tasted now the cup of which Christ drank so deeply, in being arraigned for a good act. They had no fear of an examination. Whatever the judgment of the Sanhedrim might be, they were conscience clear. There is a wonderful courage possible to innocence; the fibre of the martyr character is made of it. An innocent man may stand undaunted before councils, and even suffer tortures.

Be it known unto you all, etc. Peter wished to proclaim only the simple truth to Israelites, rulers and people. His plea was made up of the same story that he told in Solomon's porch, that he and John were not the cause of this wonder, but the same Jesus whom the Jews had crucified was Author of the cure. The risen and exalted Christ had not ceased His work among men. The murderous hatred of the Jewish race had not killed out of the earth the Saviour's power to heal and save.

This is the stone which was set at naught of you builders. The divinely-ordained work of the Jewish people was to build, from the foundation of the patriarchal covenant, by the materials of the Mosaic law and the Levitical ceremonies, a religious system which would culminate in the higher revelations of Jesus Christ. Or, the Jewish dispensation may be looked upon as furnishing the scaffolding, within which the permanent spiritual building was to rise. But those narrow-hearted builders took more pride in the mere scaffolding of Jewish ceremony, than in helping to plant in its place the "chief cornerstone," which was by them cast aside; "He was crucified, dead and buried," by them.

Which is become the head of the corner. Christ holds the essential place in Christianity. The system is nothing without Him. Leave Him, the divine man, out of the creed, the Church, the religion, and the structure lacks its cornerstone. He is the "Head of the corner," for the true and living Church.

Neither is there salvation in any other. Peter here presents the clear, sharp truth that the Sanhedrim needed to hear. The same is needed now. Men have other notions of salvation than that which the Bible teaches; they would like to be saved according to their own plans. But there is no other redemption than that which Peter and John's Master taught; one straight gate, one narrow way, one baptism, one faith, one Lord—the crucified Jesus of Nazareth. The option is not that men may have either Christian, or Mohammedan, or Hindoo salvation; but they may have Christ's or none.

None other name, etc. Peter emphasizes this thought of the exclusiveness of the Christian method of salvation. All names under heaven are excluded but Christ's, as saving names; to that alone, as Paul said a little later to the Philippian Christians, "every knee must bow, and every tongue confess." By the name of Jesus, that is, by all that His name suggests, by the work He "finished," by the truth He preached that makes men free, by the Cross which raised Him, and which exalts those who cling to it by faith; by His name, which covers all that He did as the world's Redeemer, "we must be saved."

They marvelled. The apostles were captives, ignorant, poor. But the proud assumption of the Sanhedrists quailed before the brave testimony of Peter and John.

They took knowledge of them that they had been with Jesus. As they studied the men who were arraigned before them, they recognized Peter and John as those whom they had seen with Jesus formerly, as His followers. It would have been strange, too, if their whole hearing did not show the training of their divine Lord, so that the Jews who had often seen and heard Jesus might readily see the impress of His teaching in the lives of the apostles. This is a lesson for Christians. The disciple should carry the temper and spirit of his Master, so that even the enemies of

religion may discover in His follower "the marks of the Lord Jesus."

Beholding the man . . . they could say nothing against it. A fact, visible and tangible, is always the best of evidence. The apostles needed not to utter a word in their own defense. The healed man was their best advocate. So must the Church always win her great triumphs, by presenting saved men to the world. A good man is an unanswerable argument in defense of the Christian religion.

They conferred among themselves. After shutting themselves in, and thrusting aside the plain evidence brought before them, they took measures against the apostles. It is a dangerous thing to shut out the testimony of the facts of Christianity. When irreligious thinkers make up a verdict against the Christian faith, by excluding the facts of the faith, they are acting over again the part of that Sanhedrim; the verdict is unjust.

What shall we do to these men? How different their question from that which other Jews asked of Peter and his brethren a few days before—"What shall we do to be saved?" The Jewish rulers felt that something must be done to check the career of these dangerous men. They could not argue the apostles into silence, for argument was all on the side of the men who could cure the lame, and convince the wicked of their sins. Five thousand converts could, each one of them, put to shame the foolish charges of the council.

A notable miracle . . . we cannot deny. If it is a question of fact we have nothing to say. All Jerusalem could testify that a well-known cripple was now strong. It would have been folly to try to suppress such evidence as the apostles had, of their righteous work.

But that it spread no further, etc. This was the only alternative, as they tried to make their authority felt by the prisoners. Their mouths must be stopped; they must no longer speak that powerful Name by which miracles were performed. These men must be intimidated. We will severely threaten them; then they will not dare to preach the name of Jesus. A cowardly authority resorts to threats and force.

They called them and commanded them. This was a show of power—an idle struggle of Jewish arrogance against the rising strength of Christ's Church. They could not punish the apostles, for there was no possibility of a criminal charge against them. So the men whom the world's Prince had sent forth, commanding them to teach all nations, were now ordered to keep silence by a band of hypocrites, and to forget that holy Name in which they alone trusted.

Whether it be right in the sight of God, etc. The men whom Christ had trained, and the Holy Spirit inspired, had a profound conviction of their duty. They intended to act from the strength of a moral purpose. Right, and not expediency, was the law by which their conduct should be directed. And they laid the question upon the consciences of their judges. "Judge ye." It was a question of rightful authority—whether a few prejudiced, hateful Jews should be obeyed, or God.

We cannot but speak, etc. This was their work, their joy, their life. It was not in their minds a doubtful problem, waiting upon the judgment of the council. When Peter said, "Judge ye," he knew that their consciences would bear out the decision upon which they were already settled.

This brave sentence was like the words of Luther at Worms:—"Unless I be convinced and convinced by the testimony of Scripture, or by open and clear grounds and reasons, and also these sayings, adduced and brought forward by me, be convinced, and my conscience be captivated by the Word of God, I can and will recede nothing, because it is neither safe nor advisable to do anything against conscience. Here I stand; I cannot do otherwise. So help me God."

When they had further threatened them they let them go. The utmost they could do was to add other threats and then let them go. "The people" were the strength, humanly speaking, of the captive apostles; the multitudes were convinced that these men were good, and doing good. The Sanhedrim was overawed by this strong popular sentiment. While this body of Jews, in council, threatened the apostles, these same elders and rulers were afraid of the people.

The man was above forty years old, etc. The widest possible publicity was gained for the miracle by the circumstances connected with the man who was cured. He had been an object of pity and charity in Jerusalem so long, that every body knew him. And when the transformation of the miracle had been wrought upon him, the thousands who knew him were immediately interested in the case, and as soon as they saw the man, they were of necessity convinced of the miracle.

ZION'S HERALD QUESTIONS.

From the Notes.

Berean Lesson Series, May 14.

- 1 Why were Peter and John arrested, and by what power?
- 2 Why should the elders and rulers threaten the apostles dangerous men?
- 3 In what sense were the Jews "builders?"
- 4 How does Peter present the necessity of looking to Jesus for salvation?
- 5 What effect did the words and bearing of the apostles have upon the Sanhedrim?
- 6 Were the apostles right in setting aside the authority of the council?

Fifty foreign missionaries of the American Board are children of missionaries.

The Family.

THE ROBINS' MEETING.

BY HELEN CHASE STEELE.

The robins held a meeting
To know if it were spring;
The weather was so mild and warm,
That some began to sing.

And in his song one said,
"I think that spring has come
Because, down in the meadow,
The rippling streamlets run."

The singer Robin answered:
"The maple twigs are pink,
The lilac buds are swelling—
Cold weather's gone, I think."

Young Bob then cleared his throat,
And sang with right good-will:
"The windows all stand open,
And crumbs are on the sill."

"I," interrupted Madam,
"Must have a nice nest."
"You mean, dear," said the Deacon,
"If it is for the best."

The twittering in the tree-top
More and more increased;
But soon the steeps weather-cock
Whirled round from west to east.

And up there blew a cold blast,
That to the robins said,
"Old winter's still sleeping,
He is not surely dead."

Bold Bob and slyer Robin,
Declared it was not true;
The Deacon—he looked very wise,
As deacons always do.

"Too bad!" sighed Madam Robin,
"I thought the winter done."
"Too bad!" was echoed by the rest,
"The spring will never come."

JONES JONES;

OR, IF ALL WERE RICH, THEN WHO WOULD SERVE?

BY MABEL WINTHROP.

Fannie stood gazing out of the window apparently deep in thought, for she seemed entirely unconscious of her brothers' entrance into the library, and only turned when Jack, the irrepressible, called out to her:

"A penny for your thoughts, Fan."

"They're not worth it; I was only thinking how nice it would be to be rich," she answered with a sigh.

"Well, here's for a beginning," and Jack tossed her the offered penny.

"That is altogether too suggestive of our poverty; what I want is dollars."

"It would be kind of nice, that's a fact, if a fellow didn't have to keep on the trot six days during the week just to get four dollars on Saturday night."

"I don't care about the working, but I'd like to dress as some people do. Lizzie Stevens just passed the window with such a lovely dress on, and a long blue plume in her hat that must have cost more than my whole suit," and Fannie gave another, and a deeper sigh at the remembrance of the costly attire of young girl whose passing had created such a longing to be rich.

"What would you like to be rich for, Bertie?" asked Uncle Jack, looking up from the paper he was reading, of the younger of the brothers.

Bertie seemed to know what reply was expected of him, and answered quite unabashed:

"Well, I wouldn't object to having turkey every day for dinner."

"Well said for our family ostrich," put in Jack. Bertie was never known to have been satisfied in the eating line, and his unappetizing appetite had become a standing joke.

"Wouldn't it be splendid, now, if every one had just as much money as he wanted, and need work only when he felt like it," continued Jack. He was not a lazy boy, but a fun-loving fellow, who very often would have preferred a good game of ball or marbles than to have been obliged to run on errands all day, which was his usual employment.

"I guess you have never heard the story of 'Jones Jones,' have you?" asked Uncle Jack.

"No, tell it to us," answered all the children in a chorus; and of course Uncle Jack had to lay aside the evening paper from which he had been diverted, and relate to them the sad results which followed when the world became rich in a hurry.

"Jones Jones was a Welshman as you would easily guess from his name, even if I omitted to tell you that he had a great love of money, which trait is characteristic of the whole Welsh nation. Put a Welshman in the most out-of-the-way place and under the most disadvantageous circumstances, and though he may seem poor and live meagerly, ten to one you will find, after his death, that he has laid up quite a snug little fortune somewhere. But unlike many people a Welshman is willing to work for it, and, if need be, stint for it; so Jones Jones was a hard-working Welshman, and managed to lay by something from his earnings every year, but it was a very slow process, and he grew impatient to become rich. One day as he was counting over his savings, he wished, oh, how he wished that he had more to count, and he included the whole world in his wish, just as Jack did."

"Before a week had passed, Jones Jones saw that his money was accumulating and seemed to come to him without trouble. 'I shall have to keep a bank account,' said he, and the next morning he made his way to a prominent bank with a large amount of money to deposit, and the next week he did the same, but the next time Jones Jones went, the banker refused to take his gold."

"But I'll pay you well for taking care of it," said the Welshman.

"We have reason to believe that this pleasantly written story is by the bright young daughter of Dr. Patton, editor of the Baptist Weekly,"—Ed. Herald.

"Don't want it," answered the banker, "and it is safe enough on your front door-step, now that all the towns-people are getting so rich."

"And Jones Jones found it so. Soon he had amassed such wealth that he began to think of retiring from business."

"Now," said he to his family, "I can live comfortably without an anxious thought or care for your future." And as he stretched himself out in his luxurious easy-chair, he remarked with a look of satisfaction, "This is something like living."

"An idle life, however, was not what Jones Jones had been accustomed to, and time soon began to hang heavily on his hands. He tried to betthink him what other rich men did, and at last decided to while away the time in improving his house and grounds. Indeed, when he came to think about it, his house particularly needed it. Externally it was very plain and stiff, and internally it was very contracted for a man of means. Yes, certainly a wing was needed on the south side, and a bow-window on the front, and a mansard roof would make the house more imposing."

"So, after settling in his own mind what alterations would be needed, he stepped over to William Williams, the architect. Williams thought it would be a great improvement, but when Jones Jones patronizingly requested him to draw the plans, William Williams informed him with the air of a millionaire that he didn't do anything of that sort himself; and one would never suppose from his manner that he had given up his profession only the week before."

"Jones Jones was disappointed, but decided to try a builder by the name of Griffiths next, who was also a very good hand at designing. Griffiths consented to undertake the job 'merely as a matter of friendship,' if Jones Jones could furnish the masons and carpenters. But not a carpenter could he find who was willing to work for him. They had all given up their shops, some of them not being able to sell their business even. Finally, he came across a mason living very humbly, but upon inquiry he was told that the reason he was found in such poor quarters was that he could find no one to help him build a house for himself, and so was forced to live in the same old cottage, though the money lay in heaps on the floor."

"After fruitless efforts in every direction, Jones Jones was forced to content himself with his abode."

"It's one comfort, anyway," he said to his wife, "that we have enough to eat and to wear."

"It is all well enough if you have some one to cook the food and make the clothes," she answered, "but the cook told me to-day that she was going to be married, and no one will engage to take her place; and, worse than that, the dress-maker said that she would not take in any more work after this, as she had enough money to last her the rest of her life."

"The next day the gardener informed Jones Jones that he might look about for another hand, and smiled serenely when he was threatened the loss of a month's wages if he left, as though money were of no account whatever."

"It's a blessing that we have our health and can do for ourselves," said Jones Jones to his family, as he went out to milk the cow and attend to the garden, while his wife went to get breakfast."

"Why don't you bring on the meat?" asked Jones of his wife after they were seated at the table.

"I couldn't get any," answered she pathetically, "there isn't a meat market in the place open."

"Why didn't you go to the slaughter-house then?" Jones Jones asked this a little savagely, for he was rather hot and tired. He was a plasterer by trade, unaccustomed to out-of-door work, and was a little soured by the hot sun, as also was the milk which he had forgotten to carry to the house."

"That was closed, too, and the old butcher asked me if I supposed he would keep on at such beastly business as that when he didn't have to."

"Well, well, here was trouble! The cooking could be done, the dress-making and the garden could be got through with, though the latter was distasteful, but no one would kill his cattle, no one would make his butter, no one would grind his meal, no one would weave his cloth, no one would even mend his garden tools. He concluded that the world was composed of a miserable, lazy, selfish, disobliging race of beings, and yet, when he came to consider the matter, he saw that every body he knew was obliged to work harder than when he was poor. He himself longed to get back to his trade, which seemed mere play to him in comparison with the menial work he now performed."

"Of course he was as selfish, and disobliging, and proud as any of them, for he had not persistently refused repeated requests to plaster this one's and that one's walls? Things could not go on in this way long. No man could be his own butcher and barber, gardener and miller, weaver and man-of-all-work, even though he were as rich as Croesus."

The first plan he could think of was to go to the butcher who had pleaded with him to do his plastering, and offer to do it in exchange for the killing of his cattle, which the butcher promised to do if the miller would grind his wheat, which the miller promised to do if the weaver would make him some cloth, which the weaver promised to do if the builder would build him a house, which the builder promised to do if the carpenters would finish his. The carpenters said they would. So

"The mouse began to gnaw the rope. The rope began to hang the butcher; the butcher began to kill the ox," etc.

"And so the old woman got home to get her old man's supper," continued Jack who had been an attentive and appreciative hearer of Jones Jones' perplexities.

"I smelt the beefsteak some time ago," said Bertie, true to himself, "and I think we had better look after our supper."

"Yes," said Uncle Jack, "there goes the supper bell, and I have not told you the moral of my story, but I think you can guess it yourselves, so I will let you try."—Baptist Weekly.

THE MESSAGE.

BY MRS. W. H. A. SIMMONS.

An angel to me brought a message,
And whispered it into my ear;
He told of a summer now ended,
Of the death of another bright year;
How the harvest was past, and I idle
Stood there, with no sheaves in my hand;
For the reapers took even the gleanings,
And there were none left in the land.

"Then why not be up and achieving,
The Master is calling for thee,
And He asks, 'Oh, where are the bundles
Of grain, thou hast gathered for Me?'"
I stood with the tears slowly falling,
As the words of the angel I heard;
For I knew I had vainly been trying
To gather one sheaf for the Lord.

Then I answered, as best I was able:
"For Him I've been trying to glean;
But, alas! all in vain was my labor,
For the reapers have gathered all clean.
I planted the grain, and was careful
To tend it and water it well;
And watched it, each day growing ripper,
Till soon by the sickle it fell."

"Then I left off my work for a little,
To rest me, when weary, alone;
And when I returned for the harvest,
Ah, me! every bundle was gone.
So I've vainly been trying to gather
If only one sheaf, ere I go
To offer it unto the Master,
That He of my labor may know."

The angel had patiently listened
My sorrowful story to hear;
Then, with face full of heaven's sweet pity,
Said, "Weary one, have not a fear
When thou workest for Him; not an hour
Of unprofitable labor is lost;
He knows all thy struggles and trials,
And how much of pain it has cost."

"If thou hadst not tarried a little,
How many thy offerings had been!
In future, be evermore watchful
Lest thou lose all the harvest again.
And then, when the Master is calling,
Thou'lt answer the voice without fear,
And thou'lt give to the Lord of the harvest
The ripe, golden grain of the year."

JESSE LEE UNDER THE APPLE-TREE,
AND A RECENT REVIVAL.

BY REV. ELBERT OSBORN.

Dr. Stevens, in his excellent history of the Methodist Episcopal Church, gives us (page 417 of the second volume), a very graphic account of the first sermon preached in the Eastern States by Jesse Lee, the flaming apostle of New England Methodism. This was in 1789, at Norwalk, in Fairfield County, Connecticut, and was preached under an apple-tree, on the public road, to about twenty hearers.

After reading in a recent religious paper an account of a glorious revival in Norwalk, "the most wonderful ever known in that community," I was led to think of that memorable apple-tree sermon. I remembered, too, that sixty years ago I gave my first love-fest testimony in a new, unfinished church in that place. Twenty-six years had Methodism been struggling in Norwalk before the society was able to build a church, while Absalom Day, a local preacher of precious memory, was doing all he could to promote the cause of God there and in other places, also. My childhood home was only about nine miles from his house, and often have I heard him, in my father's dwelling, preach and pray, and shout the praises of God. His purse as well as his tongue was consecrated to God.

There are now four Methodist Episcopal Churches in Norwalk, with a membership of several hundreds. The recent "thorough and genuine work" resulted, we are told, in an accession of about two hundred and seventy probationers to three of the Methodist Churches there, and an addition of more than one hundred and twenty to the Congregational and Baptist Churches. When that account was written, the writer thought "between four and five hundred had been converted in the town of Norwalk," and added, "the work is still going on."

When I perused that article my soul said, "Alleluia, for the Lord God omnipotent reigneth!" If an angelic courier carried the news to the heavenly world of the recent triumphs of the Cross in Norwalk, did not Jesse Lee, in holy rapture exclaim, "What hath God wrought?" And if the blood-washed spirit of Absalom Day heard the joyful tidings, did he not "rejoice with joy unspeakable and full of glory?"

See page 250 of the first series of Stevens' "Memoirs of Methodism."

LETTER TO LITTLE READERS.

BY MRS. R. H. WOOD.

NUMBER II.

Little Lillie is very fond of asking questions about the stories she reads, and after reading the last letter, she asked, "What is the soul?"

I told her that it is something that makes us love or hate; it makes us either happy or unhappy; it enables us to sing and talk, to think and remember; and if it is good, it loves God, and will live with Him forever.

When I was telling you about Jennie's bird, you were thinking how pretty the bird was, and how

much Jennie must have loved it. Now this was the soul within you; a bird could not have such thoughts.

One day Robert Dean was going down the street with me, and we saw a dog which had been run over, and had one of its paws crushed.

It was lying beside the road, and as we came up, it wagged its tail, and tried to get up.

"Poor doggie," said Robert, "I wish I could cure your paw," and he stood and stroked his head until a thought came to him, and he said, "I tell you, auntie, what I can do. I can take the dog home, can't I? Father will take care of him."

Robert pitied the dog, and wished to help him, and he thought of the way in which he could do so. This was the soul working through the body.

Little readers, I want you to remember two things: First, that birds and all living things have animal life, which goes out when the breath leaves the body; and second, that we have spirit life, which belongs to the soul, and this will live after this body dies; it will live forever.

NO TREASURE IN HEAVEN!

How poor a man is if he has no treasure in heaven! A couple of friends of mine during the war called on an Illinois farmer to get some money for charitable purposes. He took them up on the cupola of his house and showed them farm after farm, stretching many miles, and told them all that had been his. From another cupola he showed them vast herds of horses, cattle and sheep. "I came out here," said he, "a poor boy, and have earned all this." One of my friends, pointing upwards, said: "How much have you got up yonder?"

"Well," he said, after a pause, "I haven't got anything there." "Why, what a mistake," says my friend, "that a man of your ability and judgment should live all these years, accumulate all this property, and enter eternity a pauper." The tears trickled down the farmer's cheeks as he said, "It does look foolish, don't it?" He died a few months afterwards, and his property went to another. How many in New York are just like that. One generation accumulates, and the next squanders it, and in doing so, ruins body and soul. Now a great many people wonder why it is they don't grow in grace, and have more spiritual power. The question is easily answered. They have too many treasures down here.—Moody.

WOMAN'S TEMPERANCE UNION.

A letter from Miss Frances E. Willard, of Chicago, with a daintily-printed circular, shows that the Women's National Christian Temperance Union, of which she is the capable and efficient secretary, means to subsidize the powerful aid of the young women of the country in their determined contest with the liquor traffic. Believing thoroughly in organization, they counsel the formation in any church, neighborhood, town, or city, of "Young Women's Temperance Unions" for practical work. The members, having pledged themselves to abstain from the use of wines and lighter drinks, and to discourage their use, are advised to open and maintain bright, warm, and cozy reading rooms where, in addition to the ordinary advantages of such rooms, they can have frequent entertainments that will counterpoise the allurements of the saloons that entice so many young men to ruin.

The principles of temperance can there be illustrated and enforced, the pledge administered, and work be effectively done that will save many from temptation. We advise the young women among our readers, who would give their personal and social influence to aid this work, which is pre-eminently the work of women, to communicate with Miss Willard for practical advice.—Christian Weekly.

The Methodist love-fest is not entirely unlike in spirit the services described by Tertullian: "No one sits at the table till prayer has been offered to God. We eat as much as hunger requires; we drink no more than is consistent with sobriety; we satisfy our appetites as those who recollect that the night is to be spent in devotion; we converse as men who bear in mind that God hears them. After the persons present have washed their hands, lights are brought in, and every one is required to sing before all to the praise of God, either something taken from Holy Writ, or what his own heart has suggested. . . . Monday Club Sermons.

It was wise advice of Sydney Smith, when he said that those who desire to go hopefully and cheerfully through their work in this life should "take short views;" not plan too far ahead; take the present blessing and be thankful for it.—Boyd.

ANSWER TO ACROSTIC.

1. Indian name of a State—Connecticut.
2. Minister with devout company—Hooker (Thomas).
3. Detestable governor—Andros.
4. Sent to execute tyrannical laws—Randolph (Edward).
5. Remonstrating governor—Treat.
6. First care of the Puritans—Education of youth.
7. First name of a young preacher—Roger (Williams).
8. Murdered without provocation—Oldham (captain of a vessel).
9. Engaged in debate—Assembly at Hartford.
10. Title not given in a republic—King. Whole—Charles Oak.

MISSIONARY NOTES.

The Methodists have in North India 141 Sunday-schools, with 384 officers and teachers, and 7,149 scholars. The figures show a gain of more than 1,700 scholars over last year, and of more than 50 per cent. in two years. There are also in South India, 1,175 scholars, making in all 8,324 scholars. Many conversions of heathen boys have taken place during the year.

The American Board has appropriated \$1,060 to open a mission two hundred miles inland from the Zulee mission stations in Africa. Rev. M. W. Pinkerton will establish the mission.

Of the 456 missionaries in China, 310 are women.

RELIGIOUS MISCELLANY.

Christian Workers in India.—Naryan Sheshadri, is a great power in his native country. It is said "he not only works hard himself, but has the faculty of rousing those around him to do the same. Two bodies of workers are engaged in evangelistic labors. The one confines itself to Talna and the neighboring villages, going over the ground again and again. The other body of laborers carries the Gospel over a circuit of a hundred miles. Since his return from Europe upward of fifty converts have been added to the Church. His people, formed into a Home Missionary Society, support an evangelist of their own. The young converts, wanted into a Young Men's Christian Association, also send out an evangelist among those of their own age. Among the converts recently made in Naryan Sheshadri's mission in Talna, is a young religious mendicant. He had been wandering all over India, visiting the sacred shrines of Hinduism, from the Ganges to Ceylon. Among the Romanists of Chochin he had learned to repeat a large number of Malayalam prayers, although he understood not a word of that language. Leaving them in disgust, he found his way at last to Talna, where he was taught the Word of God, and was eventually led to embrace Christianity. He is now studying the English and Gujarati languages, with a view to usefulness in the cause of Christ."

Very Suggestive.—The Mission Record contains the following, which we commend to the careful consideration of our readers: "I fear too many of us are apt to follow the example of the old colored sister who sang so fervently, and with eyes raised heavenward so far, that it was impossible for her to see the contribution basket. 'Fly abroad thou mighty Gospel,' certainly does not mean that lip service shall make it fly; God means we shall have the sweet content

